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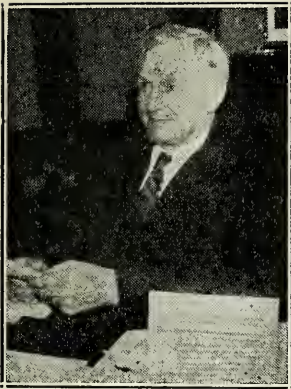
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ABOUT THE COVER :

These Relief Society sisters, doing their monthly teaching in the early days of the church, typify the spirit of that organisation. In the first days of its history the members were exhorted by the prophet to “provoke the brethren to good works in looking to the wants of the poor, searching their objects of charity and in administering their wants—to assist by correcting the morals and strengthening the virtues of the communities . . .” These ideals remain the same today.

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Our New President— DAVID O. McKAY

message from the mission presidency

There comes unto David O. McKay the greatest honour that the Church can confer upon one of its members, that of being elevated to the position of its President.

He now becomes God's mouthpiece to His children here upon the earth.

He has been accepted and also sustained as Prophet, Seer and Revelator. The members of the Church throughout the world extend to him their confidence, their love, their faith and their prayers.

President McKay brings to this position a background filled with many years of faithful and outstanding service to the Lord. His experience will serve him well in meeting the many responsibilities and problems attendant to his high office.

His countless friends are numbered not only among those within the church ranks, but also among those of educational, business, and social circles outside the pale of our church. By all he is loved and respected.

His early life was occupied largely in the educational field. He has been a teacher among men and very early in life was impressed with the great influence wielded in teaching and using good wholesome stories. He is regarded as one of the most effective story tellers and speakers that we have in the church today. There are few in the church who have not been moved by his stories and the wonderful lessons that he has taught. Many have stated that he has followed the example of the Great Teacher more closely and effectively than any other leader in or outside of the church.

His administration of the church, with the association of his two counsellors in the Presidency, should be marked with great progress and growth. Surely he shall play his part in causing that this Church and Kingdom shall be recognised as a marvellous work and wonder here upon the earth.

President McKay served in his youth as a missionary in Scotland, later on in the twenties, presided over this and other European missions and was also editor of our *Millennial Star* for a time. There are many Saints here now who remember him and are proud to regard him as their friend.

Certainly all we of the British Mission, both missionaries and Saints, wish him well and extend to him our love and support.

RELIEF SOCIETY— and its field of service

by Vesta Crawford

The devoted service of the women of the Church began long before the formal organisation of Relief Society in 1842. Women offered freely the great love and sympathy which they possessed and the untiring efforts of their hands towards the welfare of the Church and its individual members. Emma Smith, the Prophet's wife, acted as a scribe for him during the translation of a part of the Book of Mormon, and later, under divine direction, she made a selection of hymns which became the first song book of the Church. Many other women served in caring for the sick and the disheartened; in making contributions for temple buildings; in sewing and preparing food for the workmen who built the sacred edifice in Kirtland, Ohio; they helped to provide for the early missionaries; and they laboured to assist in the care of the families of the brethren who were carrying the gospel message to the far countries.

This early service was given willingly and full-hearted by individual women and by small groups, but the power of unlimited accomplishment through group effort was made possible by the counsel and direction which came to them with the organisation of Relief Society in Nauvoo, Illinois, March 17th, 1842. That was a day for long remembering, a significant and impressive occasion, glorious with promise, and

hallowed by the presence of the Prophet Joseph Smith.

On that occasion eighteen women met together with the Prophet and with Elder John Taylor, who later became the third President of the Church, and Elder Willard Richards, who was later to be a counselor to President Brigham Young, and is the grandfather of President Stephen L. Richards, sustained at the April general conference, 1951, as First Counselor to President David O. McKay, in the First Presidency.

The song "The Spirit of God Like a Fire is Burning" which was sung at the opening of the meeting was symbolic of the spirit of the Heavenly Father which was to be with the Society from that time forward.

Emma Smith was unanimously elected president, and she chose as her counselors Sarah M. Cleveland, wife of Judge Cleveland of Nauvoo, and Elizabeth Ann Whitney, wife of Bishop Newel K. Whitney. "Emma was blessed, and her counselors were ordained by Elder John Taylor." Eliza R. Snow, who was to be a leader of women for many years, became the secretary.

The fundamental work of Relief Society, compassionate service, was given inspiration and practical impetus even at the first meeting. Charity was emphasised, and the Prophet ad-

The Author: Sister Vesta Crawford, present Associate Editor of the *Relief Society Magazine*, has been active in the work for many years. She has enjoyed her labours, and writes: "I have a great love for the English saints, and particularly for the Relief Society women in the British Mission. My dear grandfather, John Redington, who was born in Essex, came to Utah in 1860, returned to his native land in 1897 to do missionary work. He was the first member of the family to join the church. Please give my regards, and the best wishes of the staff of the *Relief Society Magazine* to the English saints."

vised the sisters to be diligent in "correcting the morals and strengthening the virtues of the community." Elder Taylor, in words that were to be remembered over the years, asked that the "blessings of God, and the peace of heaven" might rest upon the organization henceforth. There was a spirit of gladness in that meeting and a high dedication to the future, as the little group sang, in closing, "Come Let Us Rejoice in the Day of Salvation."

By September of 1842 the membership had increased to 1,189 and further instructions, words of counsel which have endured to this day, and which will in future years be a beacon to the society, were given by the Prophet:

"If you would have God have mercy on you—have mercy on one another . . . The best measure or principle to bring the poor to repentance is to administer to their wants—the Society is not only to relieve the poor, but to save souls."

It was only a little more than two years after the organization of the Relief Society that the saints had lost the earthly ministration of their Prophet, and in 1846, during the last days of winter, the wagon trains began to move toward the prairies westward, and Nauvoo, the beautiful city on the wide Mississippi River, was deserted, and the body of the Church, under the leadership of Brigham Young, began the long journey to the valleys of the Rocky Mountains and a new home on the shores of the great Salt Sea.

During this time of transition, it was not possible for the women of the Church to hold their regular meetings or to continue all phases of their work, but there was no cessation of kindly service, and charity and love were ever in the camps of Zion. Eliza R. Snow took with her across the plains the treasured records of the Relief Society, and it was the high resolve and the enduring purpose that the organization should be established in the mountain home.

Emmeline B. Wells, who later became the fifth president of Relief

Society, writing in *The Woman's Exponent* in 1903, chronicled some of the paths of service which the women followed during the time in which the desert was made to yield to the toil of pioneers.

"Early in the settlement of the Valley in 1851 and 1852 the sisters had temporary organizations of Relief Society in several wards and surrounding places, and although all were comparatively poor yet they helped those in greater need and fed and clothed the wandering Indians. . . . The writer had the opportunity of attending working meetings for sewing, quilting, etc."

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PRESIDENTS OF THE RELIEF SOCIETY

Emma Hale Smith, 1842-1844; Eliza Roxey Snow, 1866-1887; Zina D. Young, 1888-1901; Bathsheba W. Smith, 1901-1910; Emmeline B. Wells, 1910-1921; Clarissa S. Williams, 1921-1928; Louise Y. Robinson, 1928-1939; Amy Brown Lyman, 1940-1945; Belle S. Spafford, 1945-.

“THE DESERET NEWS”

by Mark E. Peterson

In pioneer days Salt Lake City was a settlement upon the shore of the Great Salt Lake. Less than three years after the Mormon Pioneers reached Salt Lake Valley they saw the need of establishing a newspaper.

Under the direction of President Brigham Young, Willard Richards began that enterprise.

In a little log cabin with a small hand-operated press the first edition of the pioneer newspaper came off the press on June 15th, 1850. In the first column of that newspaper appeared the prospectus and an announcement of the name of the paper. This pioneer newspaper was to be called *The Deseret News*. It was published in what then and for years after became known as the land of Deseret, a land of industry. The motto of the newspaper was “truth and liberty.”

The prospectus in part says, “We propose to publish a small weekly sheet as large as our local circumstances will permit to be called *The Deseret News* designed originally to record the passing events of our state and in connection refer to the arts and sciences embracing general education, medicine, law, divinity, domestic, and political economy, and everything that may fall under our observation which may tend to promote the best interest, welfare, pleasure, and amusement of our fellow citizens.

“We hold ourselves responsible to the highest court of truth for our intentions and the highest court of equity for our execution. When we speak we shall speak freely without regard to men or party and when, like other men, we err let him who has his eyes open

direct us in meekness and he shall receive a disciple's reward.”

In brief, that sets forth the fundamental idea behind the mission of *The Deseret News*. Throughout the years since then *The Deseret News* has been a great defender of members of the Church of Jesus Christ of Latter-day Saints. Ever since the gospel was restored the people of this Church have been persecuted by others who have not understood their divine message. In all of this persecution the Latter-day Saints have had to defend themselves and one of the best weapons they have had for this self-defence has been the printing press.

In the days of the Prophet Joseph Smith they had their publications. When the work of the Church was carried into Great Britain the *Millennial Star* was undertaken and it too became a defender of the saints, remaining today the oldest of all the Church's periodicals. Out in the desert wastes and the mountain vastnesses of the west persecution continued to follow the people of the Lord and as these persecutors fought against the saints, *The Deseret News* raised its head and defended them.

The first edition of *The Deseret News* consisted of about 300 copies of an eight page paper, each page being seven by ten inches in size. Subsequent editions appeared once a week. Since there was no telegraph in that day national news was brought in by pony express and wagon trains.

In contrast the newspaper today is a full-scale modern publication. It is produced in a modern plant with presses that produce 600 newspapers

The Author: Born in 1900, Brother Peterson filled a mission in Canada during 1920-22, became a member of the Church Genealogical Board in 1934, general manager of *The Deseret News* in 1941, and was ordained an apostle in April, 1944.

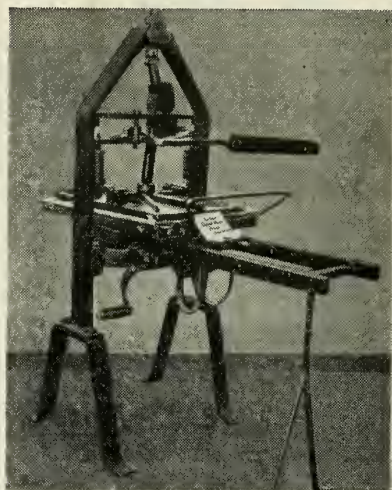
per minute. The newspaper carries messages from the General Authorities of the Church and fully covers all Church events of importance.

One of the outstanding features of the newspaper is the weekly Church Section which is published on Wednesday, usually a 16 page tabloid-size publication devoted exclusively to the Church and its progress. In this section there is no advertising. It is one of the most sought after of the publications in the Church.

In addition to the Deseret News operation of a newspaper, the company also has a large job printing plant in which is printed various of the Church standard works, many pieces of literature for missionary purposes, and the official magazines of the Church.

All in all the Deseret News is a large organisation devoted entirely to serving the interest of the Church and the communities in which Latter-day Saints live, upholding high standards in journalism and providing the printed word for a vast missionary

organisation and the various auxiliaries and priesthood groups in the Church.



The first "Deseret News" Press was freighted across the plains by ox team. The first edition was flipped from the little press on June 15th, 1850.

RELIEF SOCIETY AND ITS FIELD OF SERVICE

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In 1868, at the request of President Brigham Young, Eliza R. Snow and other leading sisters began, under the direction of the Priesthood, the work of organising Relief Societies in the villages of Zion. Women came in carriages or wagons, walking, or riding muleback or horseback, to attend the semi-monthly meetings.

Beginning in October, 1947, a project was initiated for securing funds for the construction of a Relief Society Building. The project was enthusiastically carried to a successful conclusion, and Relief Society women in all the stakes and missions of the Church loyally and generously contributed to the fund which is now available and ready for use when conditions are propitious.

Many other activities occupied the women of Relief Society, and they were given capable and devoted leaders who directed the work in harmony

with the needs of the times, ever remembering the initial purposes of Relief Society and the words of advice which the Prophet emphasised: "Said Jesus, 'Ye shall do the work which ye see me do.' These are the grand keywords for the Society to act upon."

In December, 1950, under the inspired leadership of our beloved President Belle S. Spafford and her counselors Marianne C. Sharp and Velma N. Simonsen, the membership of Relief Society totalled 126,550. These women of Relief Society, who live in the 184 stakes and 44 missions of the Church, represent many languages, many lands, and many races, but all of them are joined in work of charity and love, uniting their hands and their hearts in charity and service. Far beyond the home stakes of Zion, they are numbered in the Pacific islands, Europe, South America, and in the lands of the American Indians—women united by their faith in the restored gospel and their wholehearted allegiance to Relief Society.

SERENITY

a personal tribute

Death has no fears for me.
I shall not tremble when he calls.
All I have loved awaits me there
In the peaceful sanctuary of his quiet halls.
I shall not cry "Procrastinate!"
Nor plead my youth, nor compromise,
But slip away—released barque—
To navigate the pools of Paradise.

These lovely lines, written by one-time convert from Bradford and assistant editor of the *Millennial Star*—Edith Russell Oliphant—a few months before her death two years ago this month, symbolise the deep convictions and faith that we can all gain through our gospel. On the loom of a short life strung with the warp of heartache and struggle she wove a magnificent tapestry of eternal beauty. She achieved, though filled with the realisation of impending death, a beautiful and significant philosophy and peace-of-soul through her comprehension and obedience of God's will.

Serenity such as hers should be inherent in the lives of all true believers in the Church of Jesus Christ of Latter-day Saints.

God's cosmos has never been one of chaos, but one of orderly system; reason and purpose lie behind everything—even death. "In this world your joy is not full, but in me your joy is full" Christ told us in the third section of the Doctrine and Covenants. We, the children of God who kept our first estate were privileged to come to earth for a few hours to gain wisdom, a knowledge of right and wrong, and an eternal body so that we might go on into eternal perfection. Only a few short hours, because according to God's reckoning of time a thousand earthly years make only one heavenly day. The clock of eternity ticks away but an hour for every forty-two years we spend in mortality.

If we would do at least one act of righteousness daily we could accomplish over 15,000 good deeds each hour away from our home in the Kingdom of God. If we can resist the temptations of the world and obey the warnings and advice given through our leaders during this short, almost ephemeral, time of testing we shall inherit an estate of eternal happiness-through-progression, immortality, and eternal life.

Imagine for a second that I, as an old account asks, am standing upon the sea shore. A ship at my side spreads her white sails to the morning breeze and gently glides through the billows out into the blue ocean. It is an object of beauty and strength and I watch it till at length it is only a ribbon of white cloud out there where the sea and the sky come to mingle with each other. Then someone at my side says, "There, it's gone." Gone? Gone where? Gone from my sight only; that is all. It is just as large in mast and hull and spar as it was when it left my side, and just as able to bear its load of living freight to the place of destination. Its diminished size is in reality not in the ship, for at the moment someone says, "It's gone," there are voices somewhere else to take up the glad cry, "It's here." To we who knew Edith at the University, to her family, to her *Star* readers, to her many friends the world over, and to all true believers in Christ she remains alive.

Our gospel gives mankind something not only to live for—but to die for; provides the serenity-of-being exemplified by the not-soon-forgotten Edith Russell Oliphant.

Richard L. Pope

OUR DUTY

a message of prayer

by Jane T. Richards

President of the British Mission Relief Society

I should like at this time to send greetings to all the Relief Society Sisters of the British Mission. It hasn't been long since I visited with you in your spring conferences, and I am looking forward to the next series of meetings. It has been a pleasure to meet you, to feel the warmth of your friendship, to see the loyalty you display to your church, and to know that your hearts are in the Relief Society work

I know that in many instances the members of the church are widely scattered. Many of you have long distances to travel to meetings, and sometimes have only the homes of members in which to meet. In many cases there are but a few members in a branch, and through the past winter I have realised that you have had much sickness and extra work to accomplish in the home. These are some of the common things which come to bother us all, but I have noticed that you have not become discouraged, as many people in the world have. It is a

pleasure to work with women so strong of heart, and sure of purpose.

Our Heavenly Father has a great work for us to do. He has given you an opportunity to serve Him, and to show your love by doing for others—by helping those of His children who are in difficult circumstances. To do this we must keep in close touch with our Heavenly Father through prayer—one of the gospel's main cornerstones.

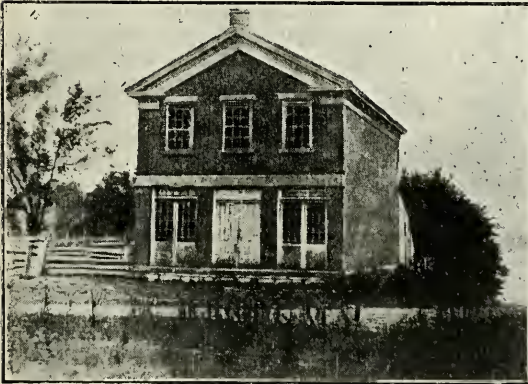
We may not always pray as we should, but we must try. If, when we kneel to pray, we let our thoughts wander, or if we don't seem to have the spirit of prayer, it is necessary that we pause and humble ourselves, asking the Lord to give us the proper spirit and to direct us in praying. The simple words of the Master to His Apostles, "Take ye heed, watch and pray," apply to us today; we should also remember that He did not only tell us to pray occasionally, but to "pray always."

When we are faced with important decisions there is no better place to go for help than to our Heavenly Father.

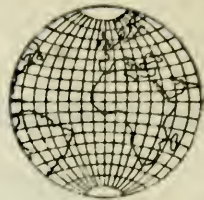
Through prayer we came to know the things of God, and through prayer we gain the strength to overcome and to live as we know God would have us live.

In our homes today we are not doing our full duty by our children unless we train them in the things pertaining to our Heavenly Father. We must teach our children to pray, we must pray with them. We must gather our children around us night and morning for family prayer. Let them take part, that they might learn to pray vocally. By

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Joseph Smith's store in Nauvoo was where the Relief Society was organised March 17th, 1842.



WE BELIEVE . . .

Note: This article is first in an important series of specially prepared doctrinal messages that will appear within the pages of the *Star*. The sequence will help investigators into our gospel form a progressive idea of what we believe and why, and should act as a review and summary of our teachings for all church members. They are being written by various of the missionaries (names appearing at the end of each article) with the help and co-operation of the *Millennial Star* staff.

I. A LOGICAL GOSPEL

In a day when religious sects and organisations come into being and pass out of existence with bewildering frequency people tend to be suspicious of any thought or belief to which they are unaccustomed. That is the reaction which often confronts the message of the Book of Mormon.

"Book of Mormon! Oh, yes, I've heard about the Mormons," and with that many good people dismiss without earnest enquiry the one message that will broaden and strengthen their faith in the Bible and the divinity of Christ. Many people actually condemn the Book of Mormon and its message without even turning the cover.

"All right then," says the fair-minded individual, "What is this Book of Mormon, what is its history and message?"

In very simple terms, the Book of Mormon is a volume of scripture written by ancient prophets of God. But before we elaborate on that statement, let us sketch in the background.

As most people realise, the Holy Bible was written and recorded by prophets of God who lived in and around Palestine. It is from that small area on the Mediterranean Sea that we get most of our accepted revelations from God. In our study of world civilisation and ancient problems, we discover that on the other side of the earth, thousands of miles from Pales-

tine, on what is now the Americas, there was once a great civilisation. Scientists and archeologists have recently uncovered great cities and buildings that date to the pre-Christian era. From research done among those ancient ruins we learn today that these people were both intelligent and cultured.

Turning back to our Bible we find that in Acts 10:34-35, Peter makes a universally important statement: ". . . of a truth I perceive that God is no respecter of persons; but in every nation, he that feareth him, and worketh righteousness, is accepted with Him." All reasonable Christians admit that the Lord is not going to discriminate between His children in England and His children in Brazil. People who live in Norway today are just as much entitled to the word of God as those who reside in Canada. That is a fundamental law of the gospel of Christ.

With that thought in mind, is it not reasonable to expect that in addition to the Jews God might also have sent prophets to the ancient people living in the Americas? A people numbering some forty million souls who were cut off by the seas from the rest of the inhabited world. Does our Lord restrict His word to a small group of individuals, or does He intend the whole world to have an opportunity to hear His Gospel?

It is fairly certain that if prophets lived among the ancient peoples of the western continent, a record would have been kept of the revelations that they received from the Lord, and of the teachings that those people received. The importance of that record to mankind today is self-evident, because all of God's words are important to the world.

With the coming forth of the Book of Mormon in this day and age we have been given the record of God's prophets on the western continent, just as in the Bible we have the record of the dealings of God with His people on the eastern continent. The Book of Mormon covers a period of about 1,000 years—dating approximately from 600 B.C. until 400 A.D.

The simple but beautiful account of how the Book of Mormon came forth to the world is an added testimony to the divinity of the work. It was in the year 1820 that a young man by the name of Joseph Smith was faced with the same difficult religious problem that many people in the world today have. In Joseph's home town, located in western New York state on the fringe of the American frontier, there was a great deal of religious evangelism.

Different groups were contending for members. And in the face of this, Joseph Smith desired to find out the truth. Knowing that God does hear and answer prayers, the young man took his problem to the Lord. As a result of his prayers, Joseph Smith received several remarkable visions—in this, our very own period of history.

It was on September 21st, 1823, that a messenger of the Lord appeared to this young farmer's son, and announced himself as Moroni—the last prophet who had lived on the western continent, some 1,400 years before.

This heavenly messenger directed Joseph Smith to a hill in the near vicinity called "Cumorah" by Moroni, and there showed him the records of the people who were the ancient inhabitants of the American continent. The records (engraved on thin sheets of gold) were not given to Joseph Smith until he had definitely proven his worthiness almost four years later, in 1827. Joseph Smith, who had very little formal schooling, was then faced with the task of translating these ancient records, which were written in reformed Egyptian—completely foreign to the scholars of that day. Far, far beyond his own knowledge and ability, the plates could only have been translated by the power and inspiration of God to be brought forth to us today as the Book of Mormon.

One of the surprising things about the Book of Mormon is that the actual story it tells does not start on the western continent, but in Jerusalem. Living there about the year 600 B.C. was a very righteous servant of God by the name of Lehi. Lehi was instructed by the Lord to leave Jerusalem because of its coming destruction, which we know took place under the hands of King Nebuchadnezzar and the Babylonian armies.

Under the direction of the Lord, Lehi and his family travelled through the wilderness to the Arabian Sea, there they constructed a vessel and sailed with the winds and currents across the mighty oceans to land on the western coast of South America. There this small group of people prospered and grew until they had developed that great group of civilisations that are being discovered and uncovered today. Shortly after they landed, however, they split into two groups, one righteous, the other wicked and rebel-

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IN THE RELIEF SOCIETY

A middle-aged Relief Society sister had lain in bed for years—too ill to feed herself. Advanced arthritis had made her helpless. Her pinched hands were twisted, her knees drawn and locked. A cord had been fastened under the blankets to the wall to suspend them, that the continual rubbing would not irritate her skin. Everything possible was done to relieve the suffering. The neighbours often dropped in to see if they could help out.

One day the daughter who had taken care of her during the invalidism was also taken ill and confined to a hospital. The Relief Society sisters then helped with the majority of the work.

During her active years in the gospel work, the arthritis victim had tried to teach her beliefs to her non-member friends. Most of them were responsive, except her next-door neighbour. She had continually refused to listen to one word of **Mormonism**.

But one afternoon as the assigned Relief Society sisters called on the sick woman the aloof neighbour was there too. They were introduced, and before the neighbour could slip away, the invalid asked, "Will you good sisters please sing 'Beautiful Isle of Somewhere' for me?"

As the visiting sisters finished the lovely hymn the neighbour was smiling. "Oh, our friend here is always singing that to herself, and it never fails to bring a look of supreme happiness and content to her face. It think it's wonderful. My favourite song is 'The Old Rugged Cross,' would you sing that too?" And the sisters did.

When the neighbour left later that afternoon, without so much as one word of church doctrine being preached to her, she had a new view of the Mormons. They were people who took care of their ill, they could cheer the sick, and even do the menial tasks of cleaning windows, and setting the good woman's hair.

That woman, though invalid, had been knowingly helping her neighbour understand the gospel message. The Relief Society sisters, knowing how and when to do the specified things had aided in planting the germ of truth within another soul. If they hadn't been attending their meetings regularly, including the singing practices, a great opportunity would have been lost.

Women, often too nervous to sing alone, or in small groups, can easily participate in the wide-spread Singing Mothers' groups. They can sing as free and naturally as they do while working or cooking, nursing or listening to the wireless. They can benefit themselves as well as being prepared for whatever may come.

So press on ladies, with music—language of the universe—remembering the Master's words "The song of the righteous is a prayer unto Me."

Sister Myrtle Robertson
London District Chorister

DID YOU MAKE 'EM WELCOME ?

It was at the Priesthood Meeting of our District Conference, the topic under discussion concerned Branch Teaching and its associate problems. One of the Branch Presidents had just told the members that the Branch Teaching efforts of his branch were bearing fruit; the inactive members were attending meetings once again. Then President Boyer asked a question—"Did you make 'em welcome?"

I have given this question much thought since it was asked at that meeting. I'm certain that it haunts every Branch, District, and Mission President more than any other ghost of administration.

What purpose do the missionaries serve in this and other missions? They spread the Gospel, of course. Place yourself in their positions. Wouldn't it be your aim to accomplish just as much as possible in the time at your disposal, to make it pay for whatever sacrifices, in the way of education, home comforts, and the joys of family life, were made for the venture?

Too often here in the mission field, as well as at home, members fail to realise the enormous possibilities that may arise from the contacts made by these missionaries. Most of us gained our knowledge of the Gospel through the original efforts of some missionary. The first time we entered an L.D.S. Chapel we were no doubt as timid and dubious as many people are today. Perhaps we attended hesitantly, remembering the cold receptions experienced at other places.

The way we were received that first time was extremely important. If the greetings and hand-shakes were warm and sincere enough we probably attended again, and before long became regular attenders.

Were there any investigators or visitors in your branch last Sunday? Did you go up, shake their hand, and say, "Welcome, Stranger," with genuine love and meaning? They had probably been contacted by tracting or from gospel conversations with the missionaries. They were there by invitation, and that was where your duties began. It was your responsibility to make them feel at home.

The Branch President is naturally concerned and takes an interest in newcomers, but is usually a pretty busy person, and unable to do everything himself. So you should help. I don't care what a person thinks of our teachings at first, but if he or she gets the kind of welcome I'm thinking of, he'll come back for more.

Will you try in the future? It is a question that only you can answer, but so much depends upon it. Will you make 'em welcome? We're counting on it. Please don't let us down.

Elder Stanley Robertshaw

Leeds District

BEHOLD, THIS DREAMER COMETH!

(Genesis 37:19)

Every individual who wishes to get ahead in the world must have goals, ambitions, and aims to follow. Without them, men drift. So that life has meaning and direction, so that life shall not be found wanting, we must have faith in the future. We must dream of what could, can, and will be.

Children usually have more-easily fulfilled ambitions than adults. They adopt wishes as ideals. Frequently they try to emulate their favourite film stars, the great men of history, or certain of their friends. During the long afternoons of childhood they dream of becoming firemen, cowboys, and toe-dancers. New goals appear as quickly as the old are forgotten. Oftimes these ephemeral aims are supplanted by more enduring ones as youth matures and becomes wiser. But too often, in an age where financial gain and authority-by-fame are the common criteria for judging success and happiness, youth is misled into choosing wealth and position as the ultimate of achievement. Many are not taught that freedom-from-fear, love, and a sense-of-belonging, all provided by a correct understanding of Christ's gospel, are the things to strive for. Many do not aim high enough in life. Their goals are filled with a minimum of effort, and they are left without aspirations, and without dreams.

The Lord knew of all these things, and to prevent disillusionment or despair He instituted a plan of eternal progression whereby man might keep progressing toward an ideal of Godhood, to try to gain the perfection of Christ, and to provide continual hope for the future.

This urge inspires all true Christians to an ever-upward course of study and action. We must progress—or retrogress. Inaction is synonymous for decay. If we haven't the vision-of-soul we won't advance; if we fail to add new fuel to the fire it will soon disappear. When we dream, and act accordingly, we grow; and when we do not grow we are not progressing. Unless we continually improve, unless we add a little to our spiritual stature each day we are not living the gospel correctly.

Men who tie their beliefs to scientific theories and self-

formulated doctrines are often left without support as those things are proven false or unsound. Men who build on eternal principles can keep faith no matter what comes. They see beyond the present and adjust their actions to future resolutions. But in all our actions we must remember that "whosoever shall exalt himself shall be humbled; and whosoever shall humble himself shall be exalted."

During the war years iron fences were confiscated for the national defence effort. In case of future armament they would quickly be taken again. Yet daily, in the unstable peace we enjoy today, I see people rearing new metal fences. I can't help but admire them. They show a commendable faith for the future that not all have. If enough people did show that confidence, a lasting peace would probably result. If we want a thing badly enough, we can obtain it. Willpower makes all things possible, and incentives are dreams' offspring.

There are, of course, dangers in dreaming. Occasionally we come across individuals who have refused to face reality, preferring the pleasures of an air-tight dream world. This type of phantasy is never good. Day dreaming is another form of escape that people sometimes use to muster a sense of self-importance; a crutch for crippled personalities. And at times people dream too high, and become dissatisfied when they haven't the needed ambition to fulfil them. Mis-directed dreams are never constructive, and should be avoided.

Lord Bulwer-Lytton's words, "Dream, O Youth, dream nobly and manfully, and your dreams shall be your prophets," formed one of President Heber J. Grant's favourite quotations. He nearly always quoted it when talking to youth, and often told how it had helped in his own life. The church leaders, with their usual, clear thinking foresight, have recently advised us to continually plan and prepare for the future. We should follow that counsel so that we shall never be caught unawares, so that we shall be ready no matter what the days ahead hold. Someday we shall want to be able to say, "I have fought the good fight, I have finished the course, I have kept the faith."

"If there were dreams to sell," Beddoes once enquired, "what would you buy?" Think about it.

Dream and act; the world shall be yours.

Richard L. Pope

a house or A HOME ?



by Veloy Lewis

In California there stands a very unique house. It is unique in that it is probably the only home that has ever been completely constructed without any forethought or planning. Its owner was a wealthy but eccentric old woman who had developed an unnatural love for the sounds and activity that accompany building. The house was built by a crew of carpenters and masons, but as they built she gave instructions. She would demand that a door be placed here, a stairway there—just as fancy would demand. As the result, there are doors which open on to blank walls, a stair which ends abruptly at the heart of a fireplace, and such an array of confusion that the house is now exhibited as an oddity. This house is a classic example of the results which follow lack of planning. Spending the family income without planning or forethought can be just as ridiculous. Do you have planned spending in your home? Are you teaching your children to use money wisely?

The child who is given the opportunity to earn his spending money is experiencing a situation which closely resembles the economic set up which he

will face later in adult life. He learns early that service must be given in return for money. Usually because he has earned the money, he has a degree of freedom in choosing how it shall be spent. This is good, but there are some disadvantages to using this plan. Care must be taken lest the child who is paid for every job, develops the idea that he cannot do anything unless he is paid for it. I am sure most of you can think of adults that never render service to neighbours, community or church without expecting remuneration. Also it is well to consider that the time may come when the child shall refuse to do the assigned task either because he has enough money for his immediate needs, or he would rather do without it. Will you demand that he do the work anyway, or are you prepared to do this work yourself at such times?

All children need more money than they can possibly earn by doing odd jobs about the home. The time they spend in school does not leave sufficient free time for them to earn enough money to provide for their needs. We don't expect them to. But still they need the experience of handling money.

purchasing their own clothes, and making decisions in regard to money matters. Of course, it is possible to over pay them for their work in order that they do receive enough for all their needs. But this distorts the true picture of value received for service rendered.

Most authorities today agree that the allowance plan seems to be the best answer to the problem. True, it does take more time and planning on behalf of the parents, but it also gives children a more adequate training for adult life in regards to the use of money. A child is a member of a family group. He didn't ask to be; but nevertheless he is. As a member, he shares the family lodging, the family food, and their happiness. He is also entitled to share the family responsibilities or work, and the family income in proportion to his age and needs. His share of the income is called an allowance. In his tender years, you as parents act as guardians of this. But just as soon as he is capable of assuming responsibilities they should gradually be handed over to him. Start early and it is surprising just how much responsibility children will take, and love doing it.

A child's first allowance will probably be but a penny or two, given to him for sweets or an ice. The younger the child the more often he should receive an allowance. In other words a three year old may receive his allowance bi-weekly while a twelve year old should be able to go a month between allowances. But even before an actual allowance of any kind is given to a child, he should be allowed to hand to the bus conductor the fare for his own ticket, give the clerks his coin, etc.

By the time a child is ready for school, his allowance should no longer just cover pleasures, but should include school needs as well. A mother of my acquaintance gives to each of her children when they start school, a money box which has several compart-

ments. She labels each compartment. For instance it may read like this; sweets, school supplies, saving, and giving. The allowance is divided into these various compartments. It is easy for these children to see just how much money they have and where it must be spent.

You have noticed that the list included giving and saving. It is just as essential that a child know how to give money and how to save as it is to know how to spend. But here may I add a word of caution. Children should not be taught to save just for the sake of saving. That is what a miser does. Children should save for a definite goal. The younger the child the shorter the saving period. A child may save for roller skates but to ask him to save for his old age or for college is too much to ask.

It would be impossible to give a detailed plan to follow when children are given allowances. Each child and each family situation will differ. There are some general guides. (1) Plan well. Remember you are educating your child in a very important subject. (2) Except for rare cases do not permit borrowing on next month's budget. The value of an allowance is to help train a child to live on a definite salary. (3) Be sure there is some free money which can be spent anyway the child may desire. This amount needn't be large but remember not to criticise if it isn't spent the way you would spend it. (4) Be consistent. This should include a definite amount, a definite interval that it must cover, and a definite understanding just which needs must be met with.

There will be times when you will see your children make foolish expenditures. But think of the ones you have made. Isn't it better that their mistakes be made while the total can be figured in shillings than to have them wait until adulthood and have their mistakes involve pounds. Follow a plan; give your child the advantage of experiences in planned spending.

MATCHLESS MANCHESTER

At the centre of the British Isles can be found the heart of Britain's world-renowned cotton industry — rainy Manchester. The very surroundings of this compact area effervesce the atmosphere of work, smoke, and industry. Existing within this district is a group of missionaries and church members bound together in complete "oneness", stemming from their love of the gospel and each other. Manchester has long been known for the enviable spirit of unity that prevails throughout the district. This spirit is enhanced by the close network of cities and towns surrounding Manchester proper—providing the opportunity for all the missionaries to meet every Saturday in gospel study classes (photo 1).

This unity exists in play as well as work. Last year the district entered a team in several baseball competitions for a two-fold purpose. First, to gain a following of fans who might then accept the gospel message, and second, to perpetuate the unity of the district through sporting competition. These purposes were delightfully and efficiently fulfilled. Baseball opened the doorway for the establishment of a branch of the Church in the town of Ashton-under-Lyne. The triumphs of the ball team were amazing. Three championships were won by the end of the summer's competition—the Manchester Cup, the League Cup, and the Lancashire Cup (photo 2). The team was selected from fourteen Elders, mostly inexperienced in baseball, and enjoyed such victories as the Manchester Cup play-off title against the Burtonwood American Air Force team which was selected from more than 5,000 men. The Lord once again proved that He inspires His servants in good clean play as well as thought, that His Spirit bears witness to action as well as precept. Many investigators first realised the truths of the gospel from the conduct of the Elders on the

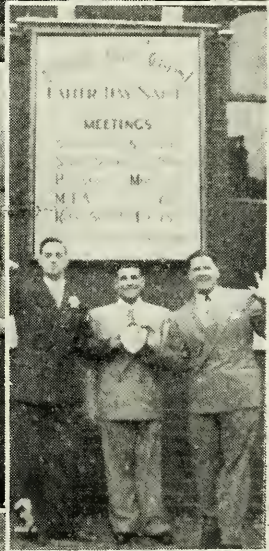
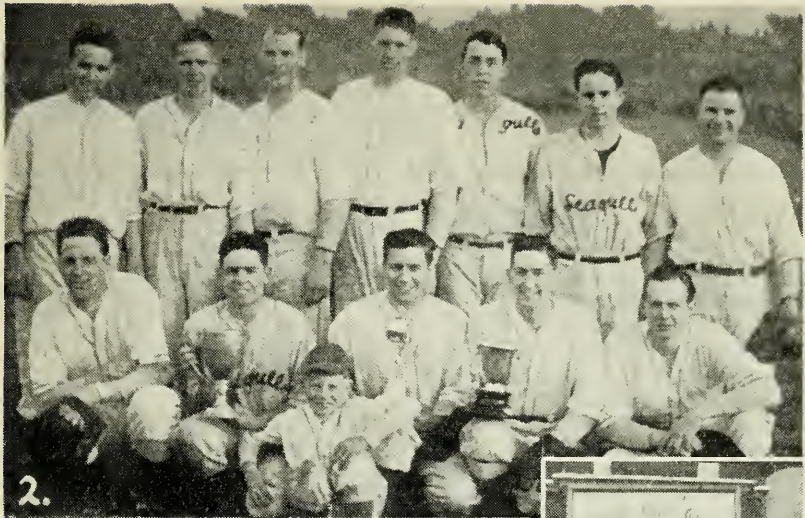
playing fields.

Other District accomplishments included the Pioneer Day celebration held at Stretford Park on the 22nd of July. A full day of sports activities greeted the crowd in attendance and after a strenuous day's competition the Rochdale Branch walked off with top honours by winning the trophy shield (photo 3). District dances and socials were conducted continually throughout the year to provide entertainment for the Manchester Saints. President and Sister Richards came to preside at the two district conferences held in May and November.

Aside from the bustle of district affairs one can see that each of the seven branches in the district has carried out an array of activities. The Bury and Oldham Branches have held a full programme of excursions and socials during 1950 (photo 4). Rochdale Branch members can view their past achievement in the successes of their athletic teams and arts competitors, and this year they look forward to obtaining new chairs and lighting for their chapel (photo 5). The Stockport and Hyde Branches are among the earliest establishments of the Church and can be found mentioned in early volumes of Church History. The Denton Branch provides the headquarters for the District President, and is viewed by the missionaries as their "Saturday Home." Ashton Branch is a new addition during 1950 but has already proved to be one of the largest and most active groups in Manchester District. A second addition, Wythenshawe, opened May 13th, 1951, is already catching the infectious spirit of the other branches. It is located in a vast new housing estate known as Manchester's "Garden City."

Leaving the completed activities of the past year one can see a full programme stretching ahead for the future. The missionaries have vowed

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Buster the Bus

Buster the bus had never seen such a cold and rainy day as this one, and he had weathered quite a few in his time. You see, Buster was a used motor bus. He had served people for many years, but one day he had been so tired he just STOPPED DEAD STILL. The driver cranked, the conductor tried to help, and the people all began to worry if they would reach their destinations on time. But Buster wouldn't let his motor turn. Finally the driver had to get another bus, and after the people had changed buses, Buster was hauled away to the used bus lot, where he stood neglected.

As Buster stood out in the rain and wind, he began to be sorry he had been such a lazy bus. He was lonely for the crowded streets, and for Old John, his driver.

"Wouldn't it be fun to travel my rounds again and honk at the little motor cars. Wouldn't it feel good to have the jolly people and the laughing girls and boys fill my seats again? Oh, why was I such a lazy bus?" And as he thought this Buster began to cry real bus tears.

As Buster was crying and wishing he could work again, he suddenly thought, "Why, my motor will still run if I want it to. I could go back and start to work again. The rain has washed me quite clean and my tires still feel springy. I'LL DO IT!" So immediately he tried to start his motor. Brrrr-UMP. Brrrr-UMP. Nothing more than just Brrrr-UMP. You know, Buster had been idle for so long his motor just wouldn't turn over. He tried so hard that he shook all over, but all his motor could say was Brrrr-UMP. Buster began to be afraid he would never run again when he

remembered some advice old Grandfather Omnibus had given him.

If a job seems hard to do,
Keep trying son,
And you'll pull through.

So Buster thought "I'll try once more." And using all his strength he tried again. Brrrr-UMP. Brrrr-UMP. Chug, Chug, Brrrrrrr.

"I did it! I did it!" he cried and away he rode, around the used bus lot, out the gate and down the road, looking for his old route and Old John, his driver. It wasn't long before he found the bus garage and Old John. But Old John was now driving a shiney, new bus and didn't want to be bothered with an old one.

Broken-hearted, Buster turned and slowly drove away, not even caring where he went. The little automobiles honked at him to get out of their way, the dogs barked at his tires, and the people laughed at his dented fenders and scratched sides.

Buster was too sad and ashamed to go back to the used bus lot, so he just travelled on and on—out of the city into the countryside where he finally came to rest under a large, shady tree.

The birds in the tree sang happy songs, the flowers along the road nodded to each other in the sun, and the little brook gurgled as it ran merrily over the stones. Everything and everyone but Buster seemed to be happy. "If only I could be useful to someone I could be happy again too," thought Buster.

Just as he was thinking this Buster heard some children running down the road. "Hurry, Paul," called one boy to the other, "or we will be late for school again."

"Wait," said Buster, "I will take you

to school. Hop in."

I think you can guess what happened next. Buster found a way to be useful. Every morning he would call for all the boys and girls and take them to school, then at night he would see that they

arrived home safely. And because he was happy again, each day Buster would sing:

Helping others is the way
To keep happy every day.

Yvonne Drake

OUR DUTY—

—continued from page 135

doing this they will also learn to pray in public—in primary, Sunday school, and mutual. We must teach our children to thank the Lord for His past blessings and to ask that they might be worthy to have those blessings continued. Let us teach them to sustain the authorities of the church by praying daily that they might be guided by the Lord in their holy callings. There has never been a greater need for prayer than now, and children should know that they need the guidance of Our Heavenly Father in helping them to resist the temptations of the evil one who is always looking for a chance to destroy our testimonies.

We are vividly shown how great and marvellous prayer may be in the account of Christ's visit to the Nephites. In the Book of Mormon, III Nephi, chapter 17, we read that after healing the afflicted, He instructed the people to bring the little children and set them down around Him, then He commanded the multitude to kneel, "and it came to pass that when they had knelt upon the ground, Jesus groaned within Himself, and said:

Father, I am troubled because of the wickedness of the people of the house of Israel. And when he had said these words, He Himself also knelt upon the earth; and behold He prayed unto the Father, and the things which he prayed cannot be written, and the multitude did bear record who heard him. And after this manner do they bear record: The eye hath never seen, neither hath the ear heard, before, so great and marvellous things as we saw and heard Jesus speak unto the Father . . . and no one can conceive of the joy which filled our souls at the time we heard Him pray for us unto the Father." The multitude was overjoyed, and Jesus bade them arise, and said to them, "Blessed are ye because of your faith. And now behold my joy is full."

If we are faithful we may sometime have the privilege, as the Nephites, of being in the presence of the Saviour. If so, we shall want to have our children there with us, so let us keep them close around us, and do all we can to teach them to pray, and to love the gospel. After all, these children are jewels—the most precious gifts God has given us. Let us treasure and guard them well.

MATCHLESS MANCHESTER

—continued from page 144

to carry the message of the restored gospel to more people in the current year than in any previous one. The branches have enlarged their goals, and are engrossed in their attainment. The district M.I.A., under the direction of Harry Withington, looks forward to a sporting summer rather than just a sporting day. All branches are expected to participate in the competition of basketball, darts, badminton, draughts, table tennis, arts, drama, woodwork, and a final field day of a

tug-of-war, racing, jumping, and other activities. These events are scattered throughout the summer to provide continual activities for the entire district.

Matchless Manchester is extremely proud of its many achievements in 1950 and the wonderful spirit of brotherly love displayed in each triumph. Ever progressing, ever developing, the district plans to uphold the spirit of Britain by making 1951 a truly great "Festival Year" in the history of the Church.

Elder Richard Dewsnap

BRITISH MISSION

appointments and transfers

The following district transfers of missionaries have recently occurred:

<i>Name</i>	<i>To</i>	<i>From</i>	<i>Date</i>
Sister Alice L. Wood	Welsh	Leeds	April 19th
Sister Kerma C. Merrill	Newcastle	Nottingham	April 20th
Sister Jane Elizabeth Russell	Sheffield	Nottingham	April 20th
Elder David E. Smith	Leeds	Liverpool	April 21st
Elder Charles T. Bradbury	Manchester	Bristol	April 23rd
Elder Kenneth R. Lloyd	Bristol	Liverpool	April 23rd
Elder Paul A. Allen	London	Manchester	May 7th
Elder Martin H. Imes	London	Manchester	May 7th
Elder Richard Sperry	Welsh	Irish	May 10th
Elder William D. Koplín	Irish	Welsh	May 11th
Elder Raphael Wood was appointed District President of Leeds District, April 22nd.			

releases

<i>Name</i>	<i>Districts</i>
May 2nd William Thornton	Manchester, Welsh, London, Travelling
May 9th E. Woodrow Hunter	Newcastle*
Charles R. Oniones	Norwich
Don F. Darley	Sheffield, Birmingham
May 18th Enid Critchfield	Scottish, London Office
Eva Collard	London, Nottingham, London Office
Lois Nielsen	Norwich, Manchester, Leeds, Nottingham, Travelling

* Served as District President.

personals

BAPTISMS

BIRMINGHAM DISTRICT

April 7th

Ann C. Peters of Birmingham	Elder D. Stephens	Elder B. W. Baker
Beryl D. Merrick of Birmingham	Elder D. Stephens	Elder R. Peel

April 21st

Pamela E. Styles of Nuneaton	Elder C. Cummings	Elder A. Day
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BRISTOL DISTRICT

April 1st

	<i>Baptised by</i>	<i>Confirmed by</i>
Charles Jones of Weston-s-Mare	Elder E. Cahoon	Elder B. Dunn
Agnes M. H. Jones of Weston-s-Mare	Elder E. Cahoon	Elder G. Saunders
John Crabtree of Weston-s-Mare	Elder E. Cahoon	Elder B. Dunn

April 15th

Annie E. N. Street of Bournemouth
Iris M. Aubrey of Bournemouth
Robert Bell of Bournemouth
John L. Bell of Bournemouth

Baptised by

Elder P. Bullock
Elder L. Hunter
Elder P. Bullock
Elder L. Hunter

Confirmed by

Elder P. Crockett
Elder P. Bullock
Elder R. Wolz
Bro. W. Willioughby

HULL DISTRICT

April 1st

Peter Elloway of Grimsby
David James Good of Grimsby
Olive Whorton of Grimsby
Michael Reynolds of Scarborough
Edward Reynolds of Scarborough
Eileen Reynolds of Scarborough
Alice Barker of Scarborough
Terrance Malcolm Wells of Grimsby
Beryl Anne Wells of Grimsby
Kenneth William Wells of Grimsby

Elder R. Hales
Elder R. Hales
Elder H. Coltrin
Elder R. Rowley
Elder R. Hedman
Elder R. Rowley
Elder R. Rowley
Elder R. Hedman
Elder R. Hales
Elder H. Coltrin
Elder R. Hales
Elder R. Hales

Pres. S. Richards
Pres. S. Richards
Elder R. Hales
Elder R. Hedman
Elder R. Rowley
Elder R. Rowley
Elder R. Rowley
Elder R. Rowley
Elder H. Coltrin
Elder R. Hales
Elder H. Coltrin

April 7th

Marion Rose of Hull

Elder J. Hayes

Elder E. Roberts

April 14th

James Johnson of Grimsby
Dorothy May Johnson of Grimsby
Patricia Anne Daggett of Grimsby

Elder C. Weeks
Elder R. Hales
Elder C. Flake

Elder H. Coltrin
Elder H. Coltrin
Elder S. Love

IRISH DISTRICT

March 31st

Maisie A. L. Summerville of Belfast

Elder J. Hill

Elder M. Reeder

April 7th

Sheelagh K. Frazer of Belfast
Alexander Fraser of Belfast
Sarah F. A. Frazer of Belfast
Stephen Kelso of Bangor

Elder M. Burnett
Elder M. Burnett
Elder G. Calder
Elder M. Burnett

Elder G. Calder
Elder G. Calder
Elder M. Burnett
Elder G. Calder

LEEDS DISTRICT

March 31st

Trevor Pallister of Leeds
Louie N. Pallister of Leeds
John Pallister of Leeds

Elder R. Wood
Elder R. Wood
Elder R. Wood

Elder J. Clarke
Elder E. Edwards
Elder S. Partridge

MANCHESTER DISTRICT

April 9th

Dorothy Newton of Oldham
George W. Cavanaugh of Bury
Frank Wattleworth of Stockport
Ernest Cavanaugh of Bury
William W. Weston of Stockport
Freda K. Weston of Stockport
Doris W. Cook of Rochdale
John Francis Cook of Rochdale
Annie T. Newton of Oldham
George M. Brantzeg of Oldham
Mildred Scott of Ashton
Doris Evelyn H. French of Stockport
Doreen M. S. Gunn of Stockport
Robert C. French of Stockport
Marie Barton of Liverpool

Elder G. Brantzeg
Elder L. Gardiner
Elder L. Gardiner
Elder L. Gardiner
Elder L. Gardiner
Elder L. Gardiner
Elder R. Litchfield
Elder S. Dale
Elder J. Grow
Elder G. Brantzeg
Elder L. Anderson
Elder R. Marcusen
Elder G. Vance
Elder L. Gardiner
Elder J. Hennessey

Elder J. M. Grow
Elder L. Gardiner
Elder R. Marcusen
Elder M. Beck
Elder L. Gardiner
Elder R. Marcusen
Brother S. Dale
Brother L. Clarke
Elder G. Brantzeg
Elder J. Grow
Elder R. Dewsnup
Elder L. Gardiner
Elder G. Brantzeg
Elder R. Marcusen
Elder R. S. Kellis

NORWICH DISTRICT

	<i>Baptised by</i>	<i>Confirmed by</i>
March 25th		
Reynold C. Jones of Norwich	Elder S. Mann	Elder S. Mann
April 8th		
Florence M. Pyett of Ipswich	Elder C. Oniones	Elder S. Mann
Evelyn M. M. Mitchell of Norwich	Elder D. Crane	Elder A. Nielson
James W. Mitchell of Norwich	Elder D. Crane	Elder A. Nielson
Verna Rose Knight of Ipswich	Elder S. Mann	Elder S. Mann
Doreen V. Walpole of Norwich	Elder D. Crane	Elder A. Nielson

NOTTINGHAM DISTRICT

March 28th		
Crystall R. M. Errington of Leicester	Elder M. Burton	Elder R. Hamric
Alice Errington of Leicester	Elder M. Burton	Elder R. Allan
Robert Errington of Leicester	Elder M. Burton	Elder E. Carbine

SHEFFIELD DISTRICT

April 7th		
Eric Turner of Sheffield	Elder J. Rose	Elder J. Rose
Lily Hobson Turner of Sheffield	Elder J. Rose	Elder C. Pierson
April 16th		
Peter Adams of Sheffield	Elder E. Beattie	Elder J. Knight
Beatrice Annie S. Adams of Sheffield	Elder E. Beattie	Elder C. Pierson
George S. Adams of Sheffield	Elder E. Beattie	Elder J. Rose
Dorothy L. Constantine of Sheffield	Elder S. Schofield	Elder J. Rose

SCOTTISH DISTRICT

March 25th		
Catherine E. Richardson of Glasgow	Elder K. Anderson	Elder K. Anderson
Leah W. Thomson of Glasgow	Elder K. Anderson	Elder K. Anderson
Archibald R. Richardson of Glasgow	Elder K. Anderson	Elder K. Anderson
James Goodwin of Glasgow	Elder G. Winward	Elder G. Winward
Archibald S. Maxwell of Aberdeen	Elder J. Measom	Elder J. Measom
Robine B. Maxwell of Aberdeen	Elder J. Measom	Elder J. Measom
Margaret T. Wilson	Elder J. Measom	Elder J. Measom
Henry R. Toms of Aberdeen	Elder E. Prete	Elder L. Martin
March 30th		
George Gallately of Dundee	Elder R. Wright	Elder R. Hague
Helen M. Hutchinson of Dundee	Elder R. Wright	Elder R. Hague
William S. Hutchinson of Dundee	Elder R. Wright	Elder R. Hague

April 15th		
William Selbie Black of Aberdeen	Elder J. F. Measom	Elder J. F. Measom

WELSH DISTRICT

April 16th		
Cyril F. Badman of Pontypool	Elder D. Whatcott	Elder K. Ransom
Dennis A. Badman of Pontypool	Elder D. Whatcott	Elder W. Evans

THE BULLETIN BOARD

L.D.S. SERVICEMEN'S PROGRAMME

A number of young L.D.S. men and women from Great Britain, America, and other countries are in the service and assigned to military installations within the area of the British Mission. In order that the Mission Presidency may assist in looking after their spiritual welfare, every reader of the *Star* is requested to forward the name, present address and home address of any military member direct to the L.D.S. Servicemen's Co-ordinator, Mission Offices. This applies also to servicemen from Great Britain serving at home or abroad.

STAR "FESTIVAL" CONTEST

During the next few months the *Millennial Star* is sponsoring a contest to boost the circulation of our mission magazine. Our goal is to have a copy of the publication in every Latter-day Saint home in Britain. The Elder, the Agent, and the Branch who sell the greatest number of one-year subscriptions will receive surprise awards. The agent who increases his monthly supply the most will receive a beautiful new church book. The six missionaries who sell the most subscriptions will receive specially designed bronze costume-pins in presentation gift boxes. And the branches who have 100 per cent. of the membership subscribing will also receive special awards. Let's see what can be done!



SPRING CONFERENCE.—On April 25th and 26th a special conference was held in London. Presidents and certain selected representatives of each district, heads of the British Auxiliary Boards, Mission Presidency, and the Office staff assembled for four sessions of inspiring testimonies, instructions, and guidance. To those in attendance the days will long be remembered as **RED LETTER** ones.

lions. The wicked people were marked with a difference in colour; the American Indian of today is a descendant of those very early people who were given that mark of distinction because of their wickedness. For the 600 years before the time of Christ, the two races lived in intermittent peace and war on the western continent. The righteous people who followed the teachings of the Lord had prophets among them. The message that those prophets brought to the people was that a Saviour was to be born into the world and redeem all mankind.

According to our Bible, Christ actually was born in Bethlehem, and it was there in Palestine that He spent His life teaching the people. As a nation, however, the Jews rejected Jesus of Nazareth and put Him to death on the cross. It was then that one of the most important events in human history took place—that self-same Jesus was resurrected and appeared to His apostles and disciples.

The Book of Mormon tells us that Jesus Christ, the Saviour of the whole world and not just half of it, also appeared to the righteous people on the western continent as a resurrected being and ministered to them and taught them the principles of His church. This would be the logical thing for Christ to do after having told the Jews, "Other sheep I have which are not of this fold; them also I must bring, and they shall hear my voice, and there shall be one fold and one shepherd." (John 10:16.) Recorded in the Book of Mormon are the words and teachings of Christ to those people. That principally, is the message that the Book of Mormon contains—the gospel of Jesus Christ—not come to take the place of the Bible, but to go with it as a second witness of the divinity of our Saviour.

As individuals we are held accountable for the Bible, because it contains the word of the Lord. In like manner

are we accountable for the Book of Mormon, because it also is the word of God. This is a bold statement but nevertheless one that bears investigating, because of its vast importance to our lives.

If the Book of Mormon is what it claims to be, then the Bible should make mention of the Book. We do find that the Bible actually does prophesy of the coming forth of the Book of Mormon. The Book of Mormon also refers to the Bible, particularly to the early books of the Bible, so these two scriptural records are complementary.

To those future readers of the Book of Mormon, Moroni sends forth this challenge and promise as found in Moroni 10:4-5, "And when ye shall receive these things, I would exhort you that you would ask God the Eternal Father, in the name of Christ, if these THINGS are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, He will manifest the truth of it unto you, by the power of the Holy Ghost, and by the power of the Holy Ghost you may know the truth of all things."

Christianity's contention that the Lord has not revealed Himself since apostolic times and will not reveal Himself any more to man, and that the Bible is the last revelation from God, brings to mind one of the proverbs: "Where there is no vision the people perish." (Proverbs 29:18). Man today is stumbling in his search for true Christianity, when actually the Lord has once more restored that vision and revelation for the benefit of mankind. Amos told us, "Surely the Lord God will do nothing, but he reveals His secrets to His servants the prophets." (Amos 3:7.) If man today is going to have the true gospel of Christ, he must of necessity accept new revelation and latter-day prophets.

The Book of Mormon comes forth as new revelation, with it comes the message that the gospel of Jesus Christ has been restored in all of its fulness and completeness.

Elder D. Burnett

THE THINGS I READ

about Death

Socrates died like a philosopher; Jesus Christ died like a God."
Jean Jacques Rousseau.

"The burden (of death) seen as the will and the way of God was the too-heavy load of wet wash dried out by sunshine to the easy armful of light warm linen . . . resignation the verbena scent and attar of damask roses to everlastingly sweeten it."

Ardyth Kennelly, *The Peaceable Kingdom.*

"It is nothing to die; it is dreadful not to live."

Victor Hugo, *Les Miserables.*

"I suppose you sympathise with Adam in his sorrow at the death of Abel when Cain killed him; and you feel the joy of the father of the prodigal son at his return.

"You appreciate Isaac's chagrin at his wife's deceit when he gave Jacob the birthright blessing instead of Esau.

"Do you not realise then God's infinite love when on losing one son through rebellion, He gave another to propitiate the evil the former caused?"
Source Unknown.

"Cowards die many times before their deaths;
The valiant never taste of death but once.
Of all the wonders that I yet have heard,
It seems to me most strange that men should fear;
Seeing that death, a necessary end,
Will come when it will come."

Shakespeare, *Julius Caesar.*

"Nothing can happen more beautiful than death.

Walt Whitman, *Starting from Paumanok.*

"Death is the veil which those who live call life;
They sleep, and it is lifted."

Percy Bysshe Shelley, *Prometheus Unbound.*

"For since by man came death, by man came also the resurrection of the dead.

"For as in Adam all die, even so in Christ shall all be made alive."

1 Corinthians 15:21-22.

Romans 5:12-19.

Mormon 9:12.

WHAT IS THE RELIEF SOCIETY ?

It is an Institution form'd to bless
The poor, the widow, and the fatherless—
To clothe the naked and the hungry feed,
And in the holy paths of virtue, lead.

To seek out sorrow, grief and mute despair,
And light the lamp of hope eternal there—
To try the strength of consolation's art
By breathing comfort to the mourning heart.

To chase the clouds that shade the aspect, where
Distress presides; and wake up pleasures there—
With open heart extend the friendly hand
To hail the stranger, from a distant land.

To stamp a vetoing impress on each move
That Virtue's present dictates disapprove—
To put the tattler's coinage, scandal, down,
And make corruption feel its with'ring frown.

To give instruction, where instruction's voice
Will guide the feet and make the heart rejoice—
To turn the wayward from their recklessness,
And lead them in the ways of happiness.

It is an **Order**, fitted and design'd
To meet the wants of body, and of mind—
To seek the wretched, in their long abode—
Supply their wants, and raise their hearts to God.

Eliza R. Snow.
(*Times and Seasons*,
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